July 29
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind." DOCTRINE AND COVENANTS 67: 11, 12.

No. 30, Vol. 88 Thursday, July 29, 1926 Price One Penny

MODERN TEMPLE BUILDERS*

ELDER RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE

IT IS SPECIFIED by one of the ancient prophets that:

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Micah 4: 1, 2.

Let us look at a few events in the history of the Latter-day Saints' Church and see if these satisfy the specifications contained in this ancient prediction.

At the age of fourteen Joseph Smith became seriously interested in matters religious. In accordance with instructions which he found in Holy Writ, he concluded to "ask of God that giveth to all men liberally, and upbraideth not." From that very hour, as we believe, until the early age of thirty-nine, when he gave his life as a martyr, Joseph Smith was guided by divine Providence in the establishment of the Church and the direction of its affairs.

BUILDING HOLY EDIFICES

For example, how, without divine guidance, could one so young and with so little chance for education have been wise enough to inaugurate the movement in Temple-building that has aroused

*Address delivered at the fourth session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

the interest of so many for so long a time? In less than a hundred years the followers of Joseph Smith have invested millions in nine different splendid Temples. The path these faithful followers have trodden has had Temples constructed beside it all along the way.

While the people after leaving New York located temporarily in Ohio, the inspiration of the Prophet seemed to indicate that Zion was to be established somewhere far away in the West. In June, 1831, he sent many of the elders westward on a preaching tour. The questions being asked by him and his associates were: "When will the wilderness be made to blossom as the rose? When and where will Zion be built in her glory; and where will the Temple be located, unto which, in the last days, people from all nations are to come?"

IN INDEPENDENCE

The Prophet, Oliver Cowdery and other missionaries met at Independence, Missouri, about the middle of July, 1831. This land seemed so far west that they immediately located the City of Zion, the central gathering place of the Saints. Such was the intensity of the desire to locate a site and build a Temple that, under the inspiration of the Spirit, Independence was chosen for this purpose. The lot then selected and dedicated is a spot on which the Latter-day Saint people hope, sometime, to erect a sacred building. By this act the people felt as if their Zion had been located and dedicated on the western borderline of civilisation.

The twelve hundred Church members in Missouri, in 1833, were being increased rapidly by immigration. By mob violence these twelve hundred were driven from their homes and robbed of their possessions.

While these hardships and cruelties were severe, may not they, viewed in the light of more recent events, have been necessary in order to prepare a people strong enough and far-sighted enough to make the journey of a thousand miles across the desert and to climb into the very top of the Rocky Mountains? Nothing less than years of severest training and discipline could prepare a people for such a task.

The Temple block in Independence had been dedicated in 1831. In December, 1832, through the Prophet, a direct command was given to "establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." The Temple-building spirit rested so mightily upon the Prophet that the cornerstones of the Temple in Kirtland were laid in July, 1833, and the building was finished and dedicated in March, 1836.

While in this sacred structure there occurred rich outpourings of the Spirit and many important heavenly manifestations, this

Temple was eventually abandoned. It did not satisfy the specifications named by the ancient prophet, who clearly said that the Temple to be built "in the last days" was to be established in the top of the mountains and was to be exalted above the hills.

IN FAR WEST

Those who are familiar with the history of the Church know that the Temple-building spirit has been active in the hearts of this people from the beginning. Among the many sects and churches of to-day the Latter-day Saints are distinguished as builders of Temples.

On the Nation's birthday, in 1838, large numbers of Church members participated in a Church celebration at Far West, Missouri, which included the laying of the foundation stones of a Temple. Had this structure been completed the number of Temples built by the Latter-day Saint people to date would have been ten instead of nine.

IN ILLINOIS

The training and preparation of this people for the work they were to accomplish continued to increase in severity. They were told in unmistakable terms they must leave the State of Missouri. Stripped of the accumulation of years many suffered with the cold and for the necessities of life. They stood facing a mid-winter exodus not knowing where to go. At this trying time the Prophet himself was in prison. Brigham Young, however, with his strong leadership, came forward as President of the Council of the Twelve and planned and carried into effect the exodus from Missouri to Illinois. On the 1st of May, 1839, it was decided to locate the headquarters of the Church at the town of Commerce in the State of Illinois. A year later this name was changed to Nauvoo.

Soon the construction of dwellings was begun, and in the course of a comparatively short time a hamlet was transformed into a city.

Prisons, mobs, persecutions, hunger and other hardships failed to dampen the Temple-building ardour of the members of the Church. At a conference held on the 6th of April, 1841, the cornerstones of the Nauvoo Temple were laid. On the 27th of June, 1844, while this structure was in the process of construction, the Prophet Joseph and his Brother Hyrum gave their lives as martyrs to the cause which, under divine guidance, they had instituted. Would not one naturally conclude that this peculiar people would lose interest in their peculiar work of building Temples with these great leaders slain? But new leaders arose and the work continued, going forward as we believe under the direction of divine Providence. Actual labour was resumed within two weeks after the slaying of the Prophet.

There were indications of persecution on every hand when the capstone of the Nauvoo Temple was laid on the 24th of May, 1845. Not until May, 1846, was the building wholly completed and ready for dedication. Nauvoo by this time had a population of twenty thousand. Could anything less than divine inspiration induce these builders to struggle on in the midst of poverty and persecution and thus carry out their ever-increasing desire to construct a Temple?

Feeble efforts were made in the fall of 1844 to bring to justice the murderers of the Prophet. In the fall of 1845, encouraged by the acquittal of the slayers of the Prophet, mobs became more and more bold and more and more vicious.

When the people had to decide between exodus and extermination by massacre, they concluded to leave the State. Is it possible that this people still needed a more severe, a more trying training?

Although the exodus of the people had begun, ordinance work in the Temple was continued. In a few months after its dedication "the people whose energy and substance, whose sweat and blood had been spent in its rearing, were driven into the wilderness or slain." The Temple was in the possession of a mob. Fire and wind finally destroyed it. So complete has been its destruction that literally not one stone is left upon another.

The people had dedicated a Temple site in Independence, they had constructed a Temple in Kirtland, the foundation of a third had been laid in Far West, and a fourth had been built in Nauvoo. Not one of these, however, satisfied the specifications of the Scripture. The Temple to be constructed "in the last days" is not to be located on the seashore nor in the valley nor on the bank of the river, but "in the top of the mountains", and it is to be "exalted above the hills."

To these people who were being driven, robbed and persecuted, the following words of the Master gave great satisfaction:

> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
>
> Rejoice, and be exceeding glad: for great is your reward in heaven.

Perhaps no one can tell why, in the wisdom of Providence, these severe experiences were necessary. Now the people, however, were thoroughly prepared. They were ready. They had their faces set like flint toward the West.

THE HISTORIC JOURNEY

While Nauvoo was less than seven years old, it now had twenty thousand inhabitants. These were compelled to leave their homes and journey far beyond the confines of civilisation. It was in mid-winter, February 4, 1846, that this multitude began crossing the waters of the Mississippi. Ferries were used until

the river was frozen. After that the crossing was made on the ice. With their sick, sleeping in tents and wagons, great hardships were necessarily endured. "There is no parallel in the world's history," says Bancroft, "of this migration from Nauvoo." (Whitney's *History of Utah*, page 217.)

"The people of Iowa have told me," said Colonel Thomas L. Kane, "that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but at the top of every hill, before they disappeared they were to be seen looking back, like banished Moors, on their abandoned homes and far-seen Temple and its glittering spires." (See Anderson's *Brief History of the Church*, page 82.)

On the 14th of January, 1847, President Young announced instructions to guide the Saints in their travels. Early preparations were made to vacate Winter Quarters and depart for their unknown inheritance in the wilderness.

One hundred forty-four men, able bodied, were selected to lead on this westward journey. Because of illness one returned to camp leaving the number one hundred forty-three with three women and two children. They had seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, and nineteen cows, besides seventeen dogs and some chickens. (See Anderson's *Brief History of the Church*, page 90.)

This historic journey was begun April 7, 1847. All of April passed, May also, and still the Pioneers continued their journey onward across the American desert. June went by as did also nearly all of July, and yet they with their oxen and slowly moving teams wended their way westward, climbing the eastern slope of the Rocky Mountains, higher and higher, and higher, to the very place that answers the specifications prescribed by the Prophet anciently. Who will deny that such a journey made under such conditions was directed by the power of God?

THE TEMPLE IN SALT LAKE CITY

The long and trying trip seems to have increased rather than to have diminished the interest of the people in Temple building. From the day the cornerstones were laid for the Salt Lake Temple until it was dedicated, forty years elapsed.

The death of the great Temple-builder, Brigham Young, occurred when the walls of the Salt Lake Temple extended but twenty feet above the surface of the ground. The work so well begun by him was continued during the whole administration of President John Taylor, and the intensity of the effort seemed to increase during the administration of his successor, President Wilford Woodruff, up to the very hour when it was dedicated, April 6, 1893. The capstone of the mighty structure was laid by him in the presence of a throng that numbered forty thousand within the confines of the Temple Block, while other thousands,

unable to secure a place inside the walls, stood in the streets or looked from nearby windows and the roofs of adjoining buildings.

THE SPECIFICATIONS OF THE ANCIENT PROPHET FULFILLED

The edifice completed stands on this Block. It speaks for itself. It is located in the top of the Mountains. It is exalted above the hills and people from all nations have come unto it. Thus the specifications laid down by the prophet of old are satisfied, his prophecy fulfilled.

These are the days, too, in which, as Daniel says, "the God of heaven shall set up a kingdom, which shall never be destroyed." That kingdom is located here, and in the language of Daniel, it "shall not be left to other people. . . . and it shall stand forever." This is the place, this is the kingdom, and Jesus of Nazareth is the King.

GOSPEL TEACHINGS*

Missionary Service

Obligation to Preach—Authority. The missionary system of the Church of Jesus Christ of Latter-day Saints is operated without a salaried clergy.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.—1 Peter 5:2.

To proclaim the Gospel is a sacred obligation resting upon the members of the Church. There is, however, an order that must be observed. No man or woman can rightly serve in the ministry until called and commissioned by proper authority. This is in strict accord with the order of the Primitive Church, as the following Scripture attests:

And how shall they preach, except they be sent?—Rom. 10:15.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.—1 Peter 4:11.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 20:21.

Latter-day Scripture reaffirms the necessity of divine commission:

Again, I say unto you, that it shall not be given to any one to go forth

*This article is for use in the course of study of the Relief Societies on the second meeting night in August.

to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.—Doctrine and Covenants 42: 11.

Many men fail to discriminate between their own agency and the power given from on high to act in things pertaining to God and His kingdom. To assume that the Lord will recognise administrations of but earthly validity is to misrepresent Him as inconsistent, for surely the direct commissions given to His Priesthood are more than idle words. It is only reasonable to affirm that He upholds His properly constituted authority.

Preparation and Qualification. Every well-taught Latter-day Saint boy or girl grows up with the righteous ambition to fulfil a mission. This desire acts as an incentive towards improvement of time and talents, that he or she may be a credit to the Church. Mental, moral and spiritual characteristics are strengthened; habits of thrift and industry are learned in order to accumulate means for the contemplated mission. Most vital, however, is the spiritual preparation—the gaining of a testimony of the divinity of the restored Gospel. In order that all of its young people may be taught in theory, practice and doctrine—in all things pertaining to the kingdom of God—the Church provides courses of study in the auxiliary organisations and Church schools.

Missionary Spirit. The joy that comes to missionaries who faithfully perform their labours is beyond expression. When once the spirit of their calling rests upon them there is no sacrifice they are unwilling to make. The following story well illustrates this:

A group of released elders had arranged to take a tour to Paris, Rome, Berne, etc., before returning home. Among them was an elder who had laboured in Germany three years. Though this excursion would cost only twenty-five dollars, he signified his intention to forego it. Questioned by the president for the reason, he answered: "I do not wish to incur extra expense, because it has been difficult for my people to send me money for missionary purposes." The advantages of travel, and how small the amount compared with the opportunities afforded were pointed out, without avail. Just then a call came for two missionaries to go into the interior of Austria. The question was as asked, "Brother——, is it possible for you to go into Austria to preach the Gospel?" Without hesitation the answer came, "Yes, I will go." "But you will have to learn a new dialect and stay at least a year." "That's all right, I'm ready to start to-day." "You could not afford twenty-five dollars for travel; this mission will cost you many times that." "I am not justified in using money from the sacrifices of my loved ones for my own profit, but I am justified in using it in the service of God."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 29, 1926

EDITORIAL

IS IT TRUE?

One of the fundamental attributes of God is truthfulness. Satan is characterised as the very father of lies. This distinction embodies the antitheses of light and darkness, virtue and vice, righteousness and sin, advancement and retrogression, salvation and damnation, heaven and hell. Holy Writ affirms that both the Father and the Son are "full of grace and truth", and the Holy Ghost is specifically called the Spirit of Truth.

When Jehovah asked of a certain Jaredite prophet "Believest thou the words which I shall speak?", the man answered "Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie." (Book of Mormon, Ether 3: 11-12). Satan is declared to have been a liar from the beginning; and all who substitute falsehood for the word of God are classed as his.

Throughout the mortal or probationary period of existence, man is confronted with truth and error, and by his inborn power of free agency he must choose the one or the other. Satan strives relentlessly to subvert individual freedom and to lead men captive to his will. The causes leading up to the Great War furnish an instance of this diabolical purpose on a colossal scale.

Libraries and lecture rooms, schools and colleges were turned into factories of lies, wherein the silky threads of false assumption, the coloured warp of deceptive theory, were woven into the weft of half-truth, and lo, from the devil's loom came forth the attractive fabric of miscalled philosophy, in which teachers of men garbed themselves as with the cloak of scholarship and authority.

Thus invested, they approved and promulgated the satanic doctrine that might is right, that the rulership of nations belongs to the superman who by trickery or force can subjugate his fellows, and that the power of dominion thus arrogated shall be perpetuated by hereditary succession. This scholastic pronouncement after all is but a garbled reenactment of unwritten laws of the most primitive and least civilised peoples—barbarian government bedecked in the robes of kultur. Having measurably, and to a great degree miserably, failed to inflict the curse of autocracy by militarism, the arch-fiend's next attempt is that of establishing an autocracy of the masses; and Bolshevism in all its

unnatural and loathsome deformity is the latest spectacle of his subtle contriving.

In the current state of world turmoil, hosts of thoughtful and devout souls are crying in despairing anguish: What can we do to escape, to survive, to be saved? To them the Saviour answers: "Ye shall know the truth, and the truth shall make you free." (John 8: 32).

The truth is God's great gift to man, and by the Lord's avowal freedom is the product of truth. It is true, for God hath so decreed, that no man is justified in exercising arbitrary dominion over his fellows. Obedience to righteous law is essential to liberty, and to none should this be hardship. But Satan's scheme is that of deluding men into the pernicious belief that freedom means the abolishing of all restraint and constitutes license for lawlessness. This conception is a product of the devil's factory—another of the abominable lies by which he seeks to offset and annul the truth uttered by the mouth of God.

The Gospel of Jesus Christ is the embodiment of the saving truths revealed to mankind. It embraces all that is good in ethics and morality and more. It keeps before our eyes the relation of earth-life to post-mortal existence, and the vital fact of individual accountability. It prescribes the means whereby remission of sins may be secured, and points the way to salvation in the kingdom of God. It defines the duty of all of us, whether children or parents, men in public life or in personal occupation, employers or servants, teachers or pupils, leaders or followers. It safeguards us against the machinations of Satan and the crafty sophistries of his agents. It is the means of emancipation from the serfdom of sin, the guaranty of liberty, the charter of freedom for the souls of men. It calls upon men everywhere to repent and turn from sin to righteousness.

When men shall heed and obey the call of God, the ills of the nations shall be healed, and the reign of peace shall be inaugurated. This Gospel is of individual application; and only by individual regeneration can nations become righteous. Let all who groan under the results of sin hear the summoning yet pleading invitation of the Christ:

> Come unto me, all ye that labour and are heavy laden, and I will give you rest.
>
> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
>
> For my yoke is easy, and my burden is light.—Matt. 11: 28-30.

J. E. T.

AS A BOOMERANG

THERE IS a very singular missile used by the natives of India and Australia called a boomerang. When thrown from the hand

with a quick rotary motion, it describes remarkable curves, and, taking a retrograde direction, it returns near or even to the rear of the place from whence it was hurled. In its whizzing course through space it may slay or wound its prey, or mayhap miss the mark to the chagrin of the hurler. The point is that it usually comes back, and is ever a deadly weapon when aimed rightly.

There are singular missiles used and flung at random among men—hasty or evil spoken words, devil-inspired actions, licentious and unchurbed thoughts—which boomerang-like return to their sender; but too often after having slain or wounded in their devastating journey. These, like the curved gaming sticks of the natives, are deadly weapons when aimed rightly—or rather, we shall say, wrongly. Their return is surer than the boomerang's, for the latter may be impeded by a material obstacle or a whiff of a capricious wind, but these human agencies of Satan never fail to come again to their sender to tantalise him. Like the heathen native some are chagrined by missing the intended mark; others fiendishly await the return of their evil instrument to see if it bears the blood stains of a hit, and gloat over it if it does. In the end disappointment awaits this man, as disappointment greeted the hunter who sent his retrieving pointer after a supposed prize game-bird, which he had felled, and the dog returned with a sickly carrion crow.

Oh that all could and would take to heart the great truth uttered by Paul to the Galatians: *Whatsoever a man soweth that shall he also reap.* One can not sow pestful weeds and reap roses; neither can one scatter seeds of vice, hatred, jealousy and their kindred, in thought, word or deed, and garner a fruitage of virtue, love, amity or related goodnesses.

Petty jealousies, individual bickerings, trivial quarrels between and among Church members—as indeed others, for that matter—are decidedly like the boomerang in their nature—they return to the sender, not only to prick his conscience with troublesome thoughts and needless anxieties, but the Church as a body, as an organisation, suffers from the evil rebound.

The language of Peter in his First Epistle General is condemnation or instructive criticism according to application. It reads:

> Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:
>
> Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
>
> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
>
> Let him eschew evil, and do good; let him seek peace, and ensue it.
>
> For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.—1 Peter 3: 8-12.

Remember also that wholesome thoughts and actions are heavily loaded with a potent recoil charge. Be not weary in well doing.—James K. Knudson.

GOSPEL TEACHINGS

(*Concluded from page 471*)

Manner of Preaching. Peculiar to the Primitive and restored Churches is the mode of disseminating the gospel tidings. Virtually the same order of missionary service that He prescribed for His disciples when He was on earth has been given anew in this dispensation by the Lord. He has said:

And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God.—Doctrine and Covenants 42:6.

And thou shalt do it with all humility, trusting in me, reviling not against revilers.

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.—Doctrine and Covenants 19:30, 31.

Let them go two by two, and thus let them preach by the way in every congregation.—Doctrine and Covenants 52:10.

All are obligated to teach the Gospel. "And it becometh every man who hath been warned to warn his neighbor." The Latter-day Saint who neglects opportunities to teach the Gospel to neighbours and acquaintances falls short of his duty. Precept is an effective instructor, but example is more powerful. An important part of missionary work is that of teaching the Gospel through the auxiliary organisations to the children of the members and other children who attend the services.

Fruits of Missionary Work. Through its missionary system the Church is constantly strengthened and its membership increased. Its organisation is recognised as more efficient and compact than that of any other religious body. The Church unites its adherents in community interests and directs them in every relationship of life. An outstanding benefit of the missionary system is the pure and enlightened class of manhood and womanhood it produces. In one family, not an unusual one, the father had spent seven years in Turkey as a missionary; one son had been on a mission to Japan, another to New Zealand, another to South Africa. Each of these four had brought back, not only to the home, but to the community, detailed information concerning these lands and their people. For broadening, instructing and elevating families and society in general what equals missionary experience?

Such false doctrines as those of the immateriality of Deity;

predestination to everlasting life or eternal death, and this not because of the good or evil men do; the teaching that there awaits neither resurrection nor salvation for the heathen people; that unbaptized infants are lost to heaven; that celibacy is more righteous than marriage, have long been held by so-called Christian churches. These dogmas are refuted and substituted by the revealed truths that the Father and the Son are glorified personal beings; that all men are held accountable and will be judged according to their deeds; that Jesus Christ through His Atonement brought about universal salvation and resurrection from the grave; that little children who die before the age of accountability are saved through the Atonement of Christ; that marriage is a holy institution ordained of God unto man. These and many other fundamental principles of the Gospel, relating to man's infinite welfare, have been taught by the elders of the restored Church in their missionary service among the nations of the earth. The "leaven" of the Gospel is leavening the lump; it is having a powerful effect upon the teachings of present-day Christendom.

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!—Doctrine and Covenants 128:19.

DISCUSSION

1. Show wherein our missionary system differs from that of other churches.
2. What missionary service can you render?
3. What is the true missionary spirit?
4. Enumerate some of the fruits of missionary work.

ANOTHER EULOGY

The Saturday Evening Post, a weekly magazine produced in the United States of America and reputed to have one of the largest circulation lists and areas of any publication of its kind in existence, devoted several pages of space in the issue of June 5th to an article regarding the Church of Jesus Christ of Latter-day Saints, its leaders, members and general system. "Mormons and What Not" is the caption of the composition, and the author is Mr. Kenneth L. Roberts.

The account is cleverly written in popular magazine style and is well illustrated with several pictures, comprising rural scenes of unusual beauty in Latter-day Saint communities, a photo

of the magnificent Church Office Building in Salt Lake City, Utah, a bird's-eye view of the main street of the Capital City, a group picture on which appear President Heber J. Grant, President Charles W. Nibley, Second Counselor in the First Presidency, and Senator Reed Smoot.

Many complimentary comments regarding our Church and people are contained in the account under the several sub-titles, which divide it into topical sections. In the introductory paragraph the author writes:

"The westbound traveler, numb from the monotony of the western plains, unexpectedly finds himself in a broad and fertile valley, bounded on either side by towering snow-capped mountain ranges. The fields are green, and separated here and there by long ranks of lancelike poplar trees. Simple farmhouses, built of adobe bricks in long-gone days and emanating an aura of early New England or Pennsylvania, nestle among wide-spreading cottonwoods and masses of shrubs. Refreshed by the spectacle, the traveler institutes inquiries and is informed on what seems excellent authority that the smiling valley, with its saw-toothed mountain rim, is one of many similar valleys that constitute the State of Utah.

"'So,' says the traveler, peering curiously at the landscape—'so this is Utah!'"

THE CITY OF THE SAINTS

And so the author proceeds with his word picture of the tour until one discovers paragraphs dealing with the Capital City itself, which read:

"Salt Lake City, in its location, is one of the most singularly favoured of all American cities. Elevated a little above the floor of Salt Lake Valley, it looks across the smoky-blue waters of the Lake to a range of serrated peaks, snow-covered during a large part of the year. Behind it rise the majestic rock walls of the great Wasatch range, also snow-capped from early autumn until early summer. All who see Salt Lake City comment on its magnificent location, and the residents to whom the comments are made usually nod their heads and agree.

"There is no crowding of houses in Salt Lake City, and no traffic congestion. The city was laid out in ten acre blocks, and each block was divided into eight building lots. The streets are sufficiently wide to permit six automobiles to travel abreast on them, in spite of the fact that they were laid out in the days when a street was supposed to be enjoying heavy traffic if three buggies attempted to pass one another at any given time. One mentions these matters with approval."

THE POWER OF ORGANISATION

Many penmen have discussed the merits of the efficient organi-

sation of the Church of Jesus Christ of Latter-day Saints. Under the sub-title "Organisation" Mr. Roberts says, in part:

"It is common practice to speak with admiration of the business organisation of large corporations, and there is little doubt that the executives whose powerful intellects are responsible for the economical and efficient operation of the countless departments and divisions of a great steel company or a great oil company are entitled to a large amount of respect and esteem. There is also little doubt that there is no organisation in the world that obtains from its employes the loyalty, the labour and the results that the Mormon Church so bountifully receives from its 500,000 unpaid members. This statement may possibly be laughed off, but only after a spell of laughing so protracted and so forced as seriously to damage the most powerful laughing apparatus in existence."

"TEACHING THAT IS TEACHING"

After evident observation and investigation of a Latter-day Saint method of keeping unity and harmony among Church members the author gives treatise under the topical heading "Teaching That is Teaching" to the following:

"The bishop of each ward divides his ward into districts, and over each district he puts two teachers. . . .

"The official publications of the Mormon Church clearly outline the duties of the teacher. . . . 'The teacher is requested,' according to these publications, 'to be constantly watchful of and helpful to the members within his jurisdiction. He is to be active, not passive; his eyes are to be wide open. When members fall out and have ill feelings, it is the teacher's duty to have them reconciled to each other, if possible. He is to see that the liar is warned of his evil, and that there is no backbiting or evil speaking—sins that poison the stream of brotherly love, undermine fraternal confidence, blacken innocent character and canker the souls of those who are guilty of such meddlesomeness. He warns and rebukes the lawbreaker: he exhorts and entreats the negligent; he counsels and persuades in the fear of the Lord. He is to see that all members do their duty; that they pay their tithes and make their offerings, observe the Word of Wisdom'—which is the Church law that forbids all good Mormons to smoke, or drink alcohol, tea or coffee—'refrain from speaking evil of the Priesthood, keep holy the Sabbath day; that they do not steal, slander, quarrel, fight, cheat or do any immoral or unvirtuous thing. He is to act as peacemaker between brethren or sisters who have difficulties one with the other. He does not hold a court or place anyone on trial; but with kindness, persuasion and prayer he endeavours to settle personal difficulties among members. If occasion requires, he may sign complaints against transgressing members, who are to be tried in the bishop's court. Finally, his

duty and calling direct him to warn, expound, exhort and teach, and invite all to come to Christ.'"

EDUCATION AND POLICIES

Several columns of detailed dissertation depict the sound financial standing of the Church, the workings of the orders of the Priesthood, the benefits of the Latter-day Saint missionary system both to the Church and to the world, the "Mormons" as super-colonizers and subduers of the desert, and the happy and prosperous conditions found among the rural folk and agriculturists of Latter-day Saint districts.

Regarding education the author states: "The Church has always anticipated the State in educational progress. When schools were scarce and poor in the West the Church built schools; but it has always held that schools should always be under State control; so as fast as the State can take over the schools, the Mormons withdraw. . . . The Utah Agricultural College, whose students are ninety per cent. Mormon, is conducted exactly like the agricultural colleges of Iowa and Kansas. The State government and not the Mormon Church dictates its policies. . . .

"Gentiles use up a great deal of time telling visitors that the Mormon Church absolutely controls the politics of Utah, and sends its chosen ones to state and national offices at every election. This statement does not seem to be borne out by the facts. Utah sometimes has a Mormon governor and sometimes a Gentile governor. Salt Lake City sometimes has a Gentile mayor and sometimes a Mormon mayor. . . . If the Mormon Church is responsible for returning Reed Smoot to the United States Senate, and the Gentiles of Utah have no hand in the matter at all, then the Mormon Church deserves a vote of thanks from persons who like to see economy and common sense applied to the finances of the United States."

Mr. Roberts concludes his splendid composition by saying: "The bitterness of the anti-Mormon attacks frequently puzzles the Mormons. Times change, however, and it is possible that another generation, instead of attacking the Mormons, will go to them for inside information on how to keep farmers contented."

Such is the decisive attitude for good assumed by one who has shed the shackles of bias and prejudice and conducted for himself a thorough investigation of the system commonly called "Mormonism." We invite all to do the same.

FROM THE MISSION FIELD

Release and Departure—Elder Milton England, who has laboured as a Traveling Elder in the Newcastle and Norwich Conferences and as President of the Birmingham Conference, has been honourably

released to return to his home in America. Elder England sailed from Liverpool, July 23rd, by the steamship *Montclare*.

Words from the Workers: We note with interest and pleasure on the monthly labour reports that the Sheffield Conference is well towards the top in the percentage columns. This is due to the program we have adopted of placing the Elders in rural districts, the branches being taken care of by the local Priesthood. Elder Eugene H. Hall and I recently spent two weeks labouring in the country districts, during which period we held a number of open air meetings, distributed considerable literature and several copies of the Book of Mormon, and had numerous interesting gospel conversations. We met no real opposition, but many people manifested total indifference. This did not discourage us; we rejoice in the knowledge that scores were given the opportunity to hear the Gospel, and that the Lord has blessed us in many ways for our efforts.—*From the President of the Sheffield Conference.*

MY WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my power:
Then shall I cheerful greet the labouring hour,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

Henry Van Dyke

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN